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to the Ku'rahus who taught me. Besides I had to promise him that I would not give the teachings away, but would hold them as they had been held, teaching them only to those who would pay me. I give these (incidental rituals) to you, so that they may be preserved and kept with all the other songs that belong to the Haka.

Long ago there lived a holy man who knew all the songs and the rites of this ceremony, and to him came a vision wherein he was taught how to bring comfort to a little child when, during the ceremony, it cried and could not be pacified. In this vision he was shown what he must do to bring comfort to the little child, and he heard the songs that he must sing. The songs which he heard have been handed down through many generations.

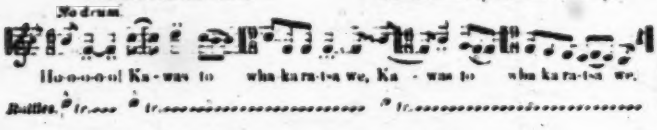
When during the ceremony a child cries and can not be comforted, the mother, or some one sent by her, can approach the Ku'rahus who carries the brown-eagle stem and ask him to come and quiet the child. The Ku'rahus must comply with this request, so he rises and stands before the holy place, takes up the feathered stem and sings this song, which tells the brown eagle, Kawas, that its baby is crying.

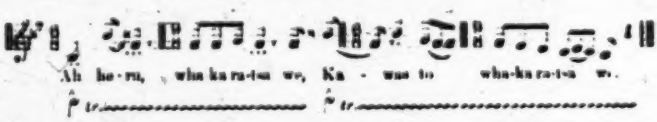
All the people hear the song and know that help for the child is being asked.

FIRST SONG

Words and Music

M. M. ♩ = 60.
• = Pulsation of the voice. Transcribed by Edwin S. Tracy.





1302 Hoo-o-o-o!
1303 Kawas to whaka ratsa we.
1304 Kawas to whaka ratsa we.
1305 Ah he-ru, whaka ratsa we.
1306 Kawas to whaka ratsa we.

Translation

1302 Ho-o-o-o-o! An introductory exclamation.
1303 Kawas to whaka ratsa we.
Kawas, the brown eagle, representing the feminine principle.
to, its, denoting ownership of the child that is crying.
whaka, voice, noise from the mouth.
ratsa, a high pitch, screaming.
we, personal pronoun; refers to the child.

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1304 See line 1303.
1305 Ah heru, whaka ratsa we.
ah, yes.
heru, truly, verily.
whaka, voice.
ratsa, screaming.
we, refers to child.
1306 See line 1303.

Explanation by the Ku'rahus

The assistant takes up the white-eagle feathered stem, and then he and the Ku'rahus move toward the child, singing this song and waving the feathered stems. They are speaking to the child; they are bidding it cry no more, for its father is coming.

The father is Tira'wa atius, the father of all, the father of all the powers represented with the Hako, of all living things, of all the people. And now this mighty power, the Father, is coming to the little child to bring it comfort. That is why the child is told not to cry, since its father is coming.

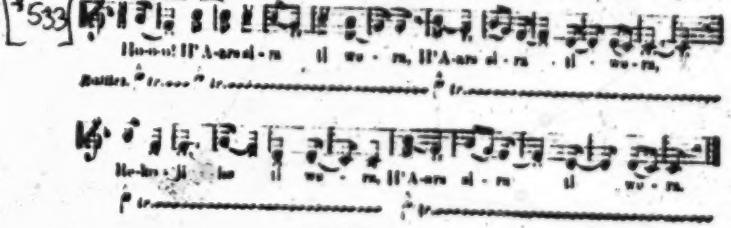
These songs are very wonderful.

SECOND SONG

Words and Music

M. M. ♩= 80.
• = Pulsation of the voice.
To drum.

Transcribed by Edwin S. Tracy.



1307 Ho-o-o!
1308 H'A-ars sira ti wera.
1309 H'A-ars sira ti wera.
1310 Hehaji he ti wera.
1311 H'A-ars sira ti wera.

Translation

1307 Ho-o-o! An introductory exclamation.
1308 H'Aars sira ti wera.
h'A-ars; h', an aspiration, the sign of breath; aars, from atius, father: h'Aars, Father breathing forth (life).
sira, is coming.
ti, here.
wera, now coming.

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1309 See line 1308.
1310 Rekoji he ti wera.
rekoji, stop crying.
he, part of the word h'Aars, Father breathing forth (life).
ti, here.
wera, now coming.
1311 See line 1308.

539*
796*
861

Explanation by the Ku'rahus

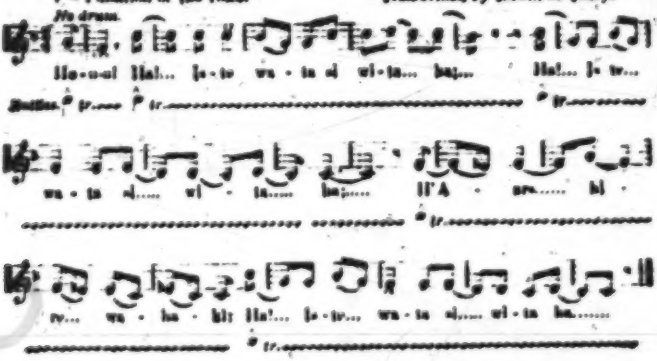
When the Ku'rahus and his assistant have reached the child they stand before it and sing the first stanza. The white-eagle feathered stem is on the outside; there it is waved to guard the child from all harm. The brown-eagle stem is waved over the little one, and the mother, or whoever is holding it, must place it so that it can see the feathered stem, for the song bids the child look up and see that the mighty power Tira'wa has come, has acknowledged it as the child of the permanent heavens, that place far above even the light fleecy clouds, which is always the same.

THIRD SONG

Words and Music

M. M. [illegible]
• = Pulsation of the voice. Transcribed by Edwin S. Tracy.
He drum.

[533*]


He-o-o! Ha!... Is-te wa-ta si wi-ta... ha;... Ha!... Is-te...
Battles. tr. tr. tr.
wa-ta si..... wi-ta..... ha;..... H'A-ars..... hi-
tr.
re... wa-ha-ki; Ha!... Is-te... wa-ta si..... wi-ta ha.....
tr.

I	II
1312 Ho-o-o!	1317 Ho-o-o!
1313 Ha! Iste wata si wita ha;	1318 We tire wata si wite ha;
1314 Ha! Iste wata si wita ha;	1319 We tire wata si wite ha;
1315 H'A-ars hire wahaki;	1320 He arste he ti waha;
1316 Ha! Iste wata si wita ha.	1321 We tire wata si wite ha.

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Translation

I

*539 1312 Ho-o-o! An exclamation introductory to the song.
*796 1313 Ha! Iste wata si wita ha.
ha! an exclamation; behold!
●861 iste, you (referring to the child).
wata, look upward.
si, they, refers to the powers above.
wita, owner, refers to the child belonging to the power above.
ha, part of the word meaning young, or child.
1314 See line 1313.
1315 H'A-ars, hire wahaki.
h'A-ars, Father breathing forth life.
hire, there, above, meaning Tira'wa.
wahaki, heavens; "the heavens that are always there above the reach of the clouds."
1316 See line 1313.

II

1317 Ho-o-o! An exclamation introductory to the song.
1318 We tire wata si wita ha.
we, he or she, meaning the child.
tire, has, an action performed.
wata, looked.
si, they, refers to the powers above.
wite, the true owner; refers to Tira'wa as the true owner of the child.
ha, part of the word meaning young, child.
1319 See line 1318.
1320 He arste he ti waha.
he, his or her, refers to the child.
arste, a modified form of atius, father.
he, his; refers to Tira'wa.
ti, here, at the present time.
waha, part of the word wahaki, the permanent heavens.
1221 See line 1318.

Explanation by the Ku'rahus

When the second stanza is sung the little child always stops crying and looks up. It responds to the presence of the mighty power. The song tells the child that it belongs to Tira'wa atius, the father of all, the giver of life, whose dwelling place is far above the clouds in the permanent heavens that never change.

[869] The child smiles and is comforted.

854 as rapidly as they were shed, just underneath the ground within the
856 lodge on the south side, and to say to a tooth as they buried it:
"Make my other teeth grow quickly."

861 The early training of the child was largely in the hands of the
855 grandmothers, who took it upon themselves to give instruction in
[603] tribal and family ethics. They assumed the right to enforce their
[8] injunctions and commands by blows or by the use of the whip, and it is claimed that in former times, before the Skidi had been modified through contact with white men, the rearing of children was very strict and they were often scolded and severely punished by the father, mother, or grandparents. Aside from the deference young children were supposed to pay adults, they were taught to show respect for their parents by not molesting them, to remain silent when older people were talking, to refrain from approaching too closely the altar in the earth lodge, and carefully to avoid making a disturbance about the scenes of ceremonies. During this period
867 an older sister might assist in correcting the child. As a boy grew
868 older he was given technical instruction by his grandfathers in the making of bows and arrows, in the playing of games, etc. Girls
[603] were taught by their grandmothers to prepare food, to dress hides, and to do the work which fell to the lot of women. This early training was often supplemented by the telling of myths containing some moral precept. For example, the child was told not to steal, the point being especially illustrated by the tale of the boy who stole his sister's seed corn, and, because he grew angry for being scolded, turned into an eagle. This particular story also has reference to the respect and affection with which siblings were taught to regard one another. Brotherly love was specially emphasized. Boys were told that in later years they should love their brothers even more than their wives, for there is a well-known saying among the Skidi
[765] that at a man's death his brother will mutilate himself with grief and his sister cut her hair and mourn sincerely, but his wife will simulate tears by spitting in her hands, while she peeps through her fingers looking for another husband. [Also stated elsewhere as: "Brother and sister will mutilate themselves, but your wife will never throw a piece of her vulva in your grave."] Love and respect of parents were also emphasized as something to be maintained throughout life and never neglected, for the duties of parents to children and children to parents never ended.

855 Although the training of children was primarily under the immediate direction of the parents and grandparents, certain other